Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1
Dogra AV6

D 564

only counted by them as higher, but are looked up to with some such special respect.

D [557]

The Maharaja has done something to improve the position of these low castes in engaging some hundreds as sepoys, for the work of sapping and mining. These have acquired some consideration, indeed they have behaved themselves in time of war so as to gain respect, having shown themselves in courage to be equal with the higher castes, and in endurance to surpass them.

D 563 [463]

Thus we see that the great majority of the people of Dógar are Hindús, with the remnants of the old inhabitants among them, who cannot be said to be of any faith. Here and there, but especially in the towns, are Muhammadans, following various trades and occupations. In Jummoo, especially, there is a good number of them, partly those who from various places have come and settled there, partly those who, natives of the country, have at different times been converted to Muhammadanism. Of these, in all probability, are the *julâhs*, that is, weavers, who form a large proportion of the Muhammadans of Jummoo, so much so that one ward of the town is called "the weavers' quarter." It may be worth mentioning, as one of the strange facts of the distribution of labour among castes and tribes, that the whole of the weaving trade hereabouts is in their hands; there remains no set of Hindús who follow that for a business.

K [44]

Settlements of Kashmiris, also Muhammadans, have been made in a few places in the Outer Hills. These people will be described in the chapter on Kashmir.

THE CHIBHÁLIS.

K 101 131

They are so called from the name of their country, Chibhál, which is that part of the Outer Hill region lying between the Chinâb and Jhelam rivers. It would seem that the word Chibhál comes from *Chib*, which is the name of one of the Rájpút tribes. Why that particular tribe should have given its name to the country in question is not clear, but doubtless there is something in its history that could account for it.

1s Drew G-8 (1863-1872) 1875 AVI Kashmir AV

IN FRONT OF THE COTTAGE IS A LOOM.

351 kept, where the people of the house spend nearly half their time,
356 and where their cooking places are arranged. The whole cottage is, as a rule, neatly kept and carefully swept; the higher castes, especially Brahmans and Rájpúts, give, considering their appliances, an admirable example in this respect.

361 The larger villages and the towns have a double row of shops,
[366] what is called a bazar, each of which consists of much such a hut, with its floor raised two or three feet above the street, and with a wider doorway, and in front of it a verandah, where the customer may come and sit with the shopkeeper to transact business.

Of the towns in the Outer Hills there are none besides *Jummoo* of any great size, and there are only one or two others that can be said to be flourishing, for the poverty and the thinness of the population of the country round is against them. Some, however, some towns and some other places show features of interest, we will proceed to visit a few and note what has appeared worthy of observation.

EAST OF THE CHENAB.

175 *Basoli* was the seat of one of the Rajaships between which
361 the low hills were divided before *Jummoo* swallowed up so many.
[642] A large building still remains that was the palace; it is now unkept and almost deserted. The town had already decayed
• [166] but for the settlement in it of some busy Kashmiris, who by their trade of weaving bring some prosperity.

[136] *Basoli* is one of several places in the low hills, being at the edge of a wood that is seldom disturbed, where the red monkey abounds; the monkey, being respected by the Hindús and protected by the laws, has here come to be most bold, so he invades the town in great numbers, clambering over the palace walls and scampering across the chief open space of the town, and often enough doing mischief.

A day's march to the northward is *Bulowar*, which is the oldest seat of the rulers who afterwards went to *Basoli*. It is at the foot of a brushwood-covered spur of hill, and has beneath

1; Drew G-3 (1862-1878) 1875 AVI Kashmir AVI

These characteristics, combined with the presence of numbers of Kashmírí people who live in the town, have gained for it the name "Chhótá Kashmír," or Little Kashmír.*

More than half of the inhabitants of Bhadarwáh itself are Kashmírí; these quite throw into the shade the original Hindú inhabitants; they have adopted almost all kinds of employment, numbers of them are shopkeepers, and numbers more are occupied in making shawls, on orders from Amritsar and Nurpúr. Some Kashmírís have land, and cultivate it themselves; some, indeed, do this for half the year, and follow shawl-weaving for the other half—during the long snowy winter. Around are several villages of Kashmírís; but here, outside the town, they are much outnumbered by the Bhadarwáhís, the older inhabitants. I could not find out at what time so many Kashmírís settled here, but, from the absence of any distinct tradition on the subject, we may conclude that it was at least three or four generations ago.

An elevation of 5400 feet above the sea gives the place at this time of the year an agreeable temperature, that makes it a favourite with many. Sometimes Gurkhás from the British regiment at Bakloh, bringing their wives and families, spend their leave at Bhadarwáh, where they can get the advantages of fine air and cheap living.

On a spur, some 200 feet above the town, is the Fort, a square building of combined wood and stone, with bastions of masonry work. Near by are some remains of the former residence of the old Rájas. The Rájas of Bhadarwáh were Mián Rájpúts; they were allied, as to caste, with the families that ruled over Basolí and Kulú. This old family was dispossessed about the year 1810 by the Chamba family, who thus combined Bhadarwáh and Chamba. These others held it for twenty or thirty years only, when, through two or three stages of transfer, it fell into the hands of Gulab Singh, of Jammú.†

* Another name (which the Hindús sometimes give to it) is Bhadarbáhal, derived, I think, from the resemblance of a shikra there to on the above-bank opposite.

† One account shows Bhadarwáh to have passed from the Chamba family, by way of dowry for one of the daughters of that family, to Rájá Dhíra Singh, nephew to Rájá Gulab Singh. A short intercapture followed on Dhíra Singh's violent death;

Ja Drew G-2 (1862-1872) 1875 AVI Kashmir A VI

The name of Raja Bhagwán Singh was preserved from the oblivion that has overtaken his ancestors solely by his having had the hardihood to make war on the King of Delhi of the time. It was in the direction of Kashmir—then ruled from Delhi—that occurred the collision between these two powers so disproportioned in force. Tradition says that there was some fighting, but that the Raja ultimately submitted,* and then the King of Delhi kindly bestowed two Wazírs upon him, to advise him, to see that he committed no such errors as the last. The names of these two were Jítu Pál and Kahn Pál; they were Khatrís of Delhi. It is a curious thing that descendants of these men to this day are in Kishtwár; I made acquaintance with some of them. The position of these two Wazírs must have been just like that of a British Resident at a Native Court in India now; but in that their office became hereditary, and that their families for generations supplied advisers to the ruler, the parallel does not hold. 125

After Bhagwán Singh, came in regular descent Raja *Mahá* Singh (or perhaps Mál Singh) and Raja *Jy Singh*, of whom nothing is recorded.

Then came (I am told he was son to the last named) Raja *Girat Singh*. This one left his old faith and became a Muhammadan, being converted by the miracles of one Syed Shah Fattúh-ul-Dín. Girat Singh was called also a disciple of the Emperor Aurangzeb, who gave him the new name and title of Raja Sa'ádat Yár Khán. 797 175

This conversion seems to have been followed by that of a certain number, but by no means a majority, of the Kishtwár people. Of Muhammadanized Kishtwárís, as distinguished from Kashmírís who, being Muhammadans, came in and settled, there are some both in the town and in the villages. No doubt many of the servants of the Raja turned Muhammadan with him. We must remember that at that time the faith had the prestige of [44]

* One march on the road from Kishtwár to Kashmír is a place called Mughal Maidán, or, by the Kashmírís, Mughal Már; Maidán means plain, Már means forcing-place. People say that here some two hundred Mughal soldiers, that is, soldiers of the Delhi King, were cut up by the Kishtwár Raja's forces; it is probable that this happened on the very occasion spoken of in the text.

1a Drew G-3 (1862-1872) 1873 AVI Kashmir AVI

an entire village of these near the fort. There are a few Muhammadans who probably are converted Thakars. The Thakars have just those characteristics by which we described the Paháŕis generally.

Besides the Hindús and Muhammadans, there are two or three hamlets towards the head of Bhutná, eleven houses in all, inhabited by Bhots or Buddhists from Zánskár, on the farther side of the great range. I here only mention their occurrence; the characters of that Tibetan race they belong to will be given farther on, under the heading of Ladákh.

The people of Pádar seem a good deal given to serpent worship; they do not, however, separate it from their observance of the rites of the Hindú religion; the serpent is reckoned among the many devtas or gods recognised by that faith; one sees temples raised to different *nág-devtas*, or serpent-gods, which are adorned with wood-carvings of snakes in many forms.*

The earliest state of Pádar that I can hear of is in a period that ended more than two hundred years ago; then the chief men, or the rulers, or the ruling caste, were Ránás. Ráná is an old Hindú word for a ruler who (in these parts, at all events) is less in power than a Raja. The Ránás of Pádar were Rájpúts; every village or every two or three villages had its Ráná, an independent ruler; who used to make war against his neighbour the next-door Ráná. The district of Péngi was, I believe, in the same state. There are descendants of these Ránás in Pádar to this day; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakars, but will not give theirs to them in marriage.†

That state of things, so pleasant for the Ránás, was broken in upon by Raja Chatar Singh, of Chamba, who was eight generations back from Raja Sri Singh, who was ruler in 1869; the time

* One of these temples is where there comes out a hot spring of considerable volume which has a temperature of 131°; bubbles of sulphuretted hydrogen escape from it. Here a bathing-place has been built, and a dharmsála or resting-place for pilgrims.

† Ránás are met with also in Bhadarwáh.

marital relations were frequent but the growing influx of Yaghistanis has served to make the distinction pronounced and now such relations are rare. D 771

The religious life of the people in the past was also simple but contact with outsiders has brought about a change in religious outlook and has made the people turn to Quranic injunctions with greater zeal and fidelity. 177

Formerly the local population was divided into castes and each caste was endogamous but this practice is now giving way as a result of observance of Mohammedan law. The people have no emigratory tendencies and do not go out for labour or service but they have begun to send out boys to College at Srinagar for prosecution of studies which marks a change.

Frontier Illaqas.—Hemmed in on all sides by high mountain passes the Frontier Illaqas seem to be intended by Nature to remain untouched by the problem of migration. Nevertheless inquisitiveness and search for livelihood makes man penetrate into this isolated country also. There is a periodic flow of Gujjars from Yaghistan and Gilgit to the hill grazing grounds in the upper valleys of the mountain block that separates the two territories. This lasts for some four months in the year. D 167

Besides Gujjars, Khilwats from the Lower Indus Kohistan come to these Illaqas for trade or labour and have brought about a slight change in caste occupations by inducing a few of the locals to take up trade. The number affected is, however, almost negligible though no doubt a beginning has been made.

From Hunza where the population is greater than the country can comfortably support, a few individuals come down to Gilgit in search of work, and occasionally go to India to seek employment, but the people in general are so devoted to their homes that they prefer scarcity and want there to greater prosperity elsewhere.

198 **Conclusion.**—We are now in a position to state the general facts about migration which follow as a conclusion from the above account. K 167 166

(1) The castes that are comparatively more migratory are the Gujjars, Gaddis and Bakarwals who follow pastoral professions.

Next to these come Kashmiri Muslims whose annual exodus to British India constitutes the main emigration current. The Baltis and Mirpur people are also more on the move than others. The Brahmans and other Hindu castes who go to the Punjab for labour are comparatively fewer in number. The trading section of the Hindus, and the Rajputs who go out in quest of service, contribute a fair share to the volume of migration.

(2) The emigrants from the State are generally males while immigrants also have a preponderance of males. Those immigrants who have permanently or semi-permanently settled in the State either as traders or missionaries or State servants are accompanied by their families though some of them send out their families to down countries in winter which detracts from female population in winter, the time when census is taken. During summer the casual visitors to the Kashmir valley are accompanied by their wives but the male element is in excess.

(3) The emigration of the State inhabitants has no effect on sex fecundity as the emigrations is periodic lasting from 4 to 5 months.

(4) Migration has resulted in greater fidelity to religion especially in the case of Muslims who by coming in contact with outside Muslims have begun to follow the Quranic injunctions with greater devotion. The changes effected in religious spheres in Gilgit illustrate this tendency. As regards Hindus, a liberalising of beliefs is noticeable especially as the result of Arya Samaj activity.

1/ [Errata: read "more". cf. errata sheet, p. 329, category 11c -- Analyst]

166 167 The foreign missionaries have succeeded in converting a number of local inhabitants to Christianity.

178 167 [564] (5) As regards caste grouping migration has led to a loosening of the tight hold of caste. Narrow prejudices have been swept away. In Gilgit the disappearance of endogamy in Muslim Shia castes is noticeable.

[562] (6) The old customs are gradually giving way. Thus widow marriage is finding favour with the people, while the *Purdah* system is on the decline.

[291] (7) In dress great changes are noticeable. The Kashmiri Pandits are discarding the wearing of *Pheran*, a long loose gown and taking to Punjabi dress. The English dress is more in evidence in literate circles. The hat is gradually supplanting the turban. Even in villages, Punjabi trousers and slippers are overcoming Dogra trousers, and shoes in the case of females. The *Saree* is coming into vogue amongst females of the upper classes.

[197] (8) So far as language is concerned Punjabi is easily spoken and understood in those parts of the State where the inhabitants come in contact with the outside world either as emigrants or as hosts of immigrants. The Kashmiri labourers who go to the Punjab understand and talk Punjabi tolerably well. The shopkeepers and Hanjis (boatmen) in Kashmir who have English speaking customers speak English though broken and full of solecisms. The immigrants in Kashmir especially traders command a fair knowledge of Kashmiri dialect.

[564] (9) In the sphere of occupation changes have taken place. Some of the castes no longer stick to their old hereditary occupations. Labour or service is not regarded as degrading by any caste though Rajputs do not take to domestic service especially the task of cleansing utensils as they regard it menial duty. The Kashmiri Pandits are gradually relinquishing their ideal of Government service and turning to trade and even manual labour in increasing numbers.

II. IMMIGRATION.

167 **101. Main Results for the State.**—The total population of the State as ascertained by actual count on the Census night came to 3,646,243, out of which 3,582,047 *i. e.*, 98·2 per cent. were born within the State. Immigration thus accounts for a trivial increment of 1·8 per cent. to the State population. The immigrants are mainly drawn from the neighbouring British Indian Provinces of the Punjab and the N. W. F. which stretch along the boundary line of the State for a considerable distance. The contiguous districts of these two provinces given in the margin contribute nearly 1·3 per cent. of the population, leaving ·2 per cent. to be contributed by the non-contiguous districts of these provinces. In all thus these two provinces claim 1·5 per cent. of the increment to population of the State while all other Provinces in India and outside countries have only ·3 per cent. to their credit. Among other Indian Provinces the United Province stand foremost while amongst States, Chamba tops the list, being contiguous. As regards Asiatic countries Afghanistan, our neighbour, scores highest, the second best being Nepal due to her sons being in the State Forces. The share of other countries is nominal. The foreign countries benefit us to a very limited extent, the United Kingdom being the greatest contributor as her sons are employed in State service or are engagad in carrying on trade or missionary work. They will be discussed in greater detail in the paragraph on over seas migration.

N. W. F. PROVINCE.	
1. Hazara.	
PUNJAB PROVINCE.	
1. Gujrat.	
2. Gurdaspur.	
3. Jhelum.	
4. Kangra.	
5. Rawalpindi	
6. Sialkot.	

↑ [Errata: read "overseas". cf errata sheet, p. 329, category III — Analyst]

SUBSIDIARY TABLE II.

Education (Actual Pupils).

District or Natural Division of Tract.	Districts (or Natural Divisions).			Cantonments (Districts in the State).			Other parts of the State.			Cantonments (parts of other districts in the State).			Non-cantonment parts of other districts in the State.			Foreign Tracts.			Grand Total of the Tract.
	Total.	Males.	Females.	Total.	Mal e.	Female.	Total.	Males.	Females.	Total.	Mal e.	Female.	Total.	Mal e.	Female.	Total.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Kashmir State ..	3,363	2,676	1,674	....	....	....	....	....	....	88	57	31	4	4	....	....	....	....	3,475,000
2. Jammu Province ..	1,732	917	814	6	6	0	....	....	....	43	15	28	7	6	0	....	....	....	....
Jammu District ..	866	588	278	6	6	0	0	0	....	33	7	26	6	6	0	....	....	....	....
Kishtwar ..	141	94	47	0	0	0	....	....	....	0	0	0	1	....	1	....	....	....	....
Riasi ..	336	171	165	0	0	0	0	0	....	0	0	0	0	0	0	....	....	....	....
Udhampur ..	389	181	208	0	0	0	0	0	0	....	....	....	0	0	....	....	....	....	....
Reasi ..	330	177	153	0	0	0	0	0	0	....	....	....	0	0	....	....	....	....	....
Chenani Ilaqa ..	6	4	2	1	....	1	1	1	....	....	....	....	....	....	....	....	....	....	....
Poonch ..	664	194	170	39	39	39	0	0	....	....	....	....	1	0	1	....	....	....	....
II. The Jhelum Valley (Kashmir Province) ..	1,242	845	719	4	4	0	0	0	0	....	....	....	0	0	0	....	....	....	....
Baramulla ..	530	388	142	4	4	0	1	1	....	....	....	....	0	0	0	....	....	....	....
Srinagar ..	686	388	278	1	1	....	0	0	0	....	....	....	0	0	0	....	....	....	....
Muzaffarabad District ..	224	184	110	1	1	....	....	....	....	....	....	....	0	0	0	....	....	....	....
III. The Indus Valley (Frontier Districts) ..	287	210	207	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Ladakh District ..	111	98	98	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Gilgit ..	90	77	13	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....

SUBSIDIARY III.

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SUBSIDIARY TABLE IV.

MIGRATION BETWEEN THE STATE AND OTHER PARTS OF INDIA.

147

* Excludes [illegible] Delhi Unspecified.